1: Meek E, G-5 (1925-1930) 1931
FF38 Katab FF38
Jaba

their territory is cut in two by the
101 Zaria-Plateau boundary, a circumstance which is likely to hinder
[133] or prevent the evolution of a single tribal authority. They call themselves the Ham (Ham), and under this title Koelle published
197 a vocabulary of their language some eighty years ago. A schedule of words and phrases is attached from which it will be seen that
[193] Jaba belongs to the classifying group of the Sudanic family. The prefix system is less regular than in Kurama, some of whose prefixes are of the Bantu type. The phonology is closely akin
[194] to that of the Aregwe of the Bauchi Plateau, and one of the most striking features is the prevalence of palatalization of consonants.

802 They had, and still employ, the duodecimal system of numeration, though it has now become confused with a decimal system, so that the word for "ten" is described as *sok Kpara* or "The Hausa *sok*" and the word for "twelve" is called *sok Ham* or "the Jaba *sok*".

621 The social organization of the tribe appears to be of the
582 local exogamy pattern. Thus in the town of Kwoi each ward constitutes an exogamous group, marriage between members of the same ward being prohibited.

The Kwoi wards are:—

(1) Sarkin Turu.
(2) Makama.
(3) Magaji.
(4) Sarki.
(5) Yari.
(6) Galadima.
(7) Madaki.

It was stated that not so long ago the first five wards constituted a single exogamous group. They regarded themselves as being of one stock, and intermarried only with the members of the Galadima or Madaki wards. This grouping broke down, it is said, because the women of the Galadima and Madaki wards proved insufficient to go round the men of the other five wards, especially as parents of the outlying villages of Nok, Sambam, etc., were less inclined to give their daughters to men of Kwoi town, on the ground that the women of Kwoi town had taken to wearing garments of cloth, whereas they (of Nok, etc.) still maintained their semi-nude condition. If these statements are correct they are of great interest as being an actual instance of the manner in which social groups break